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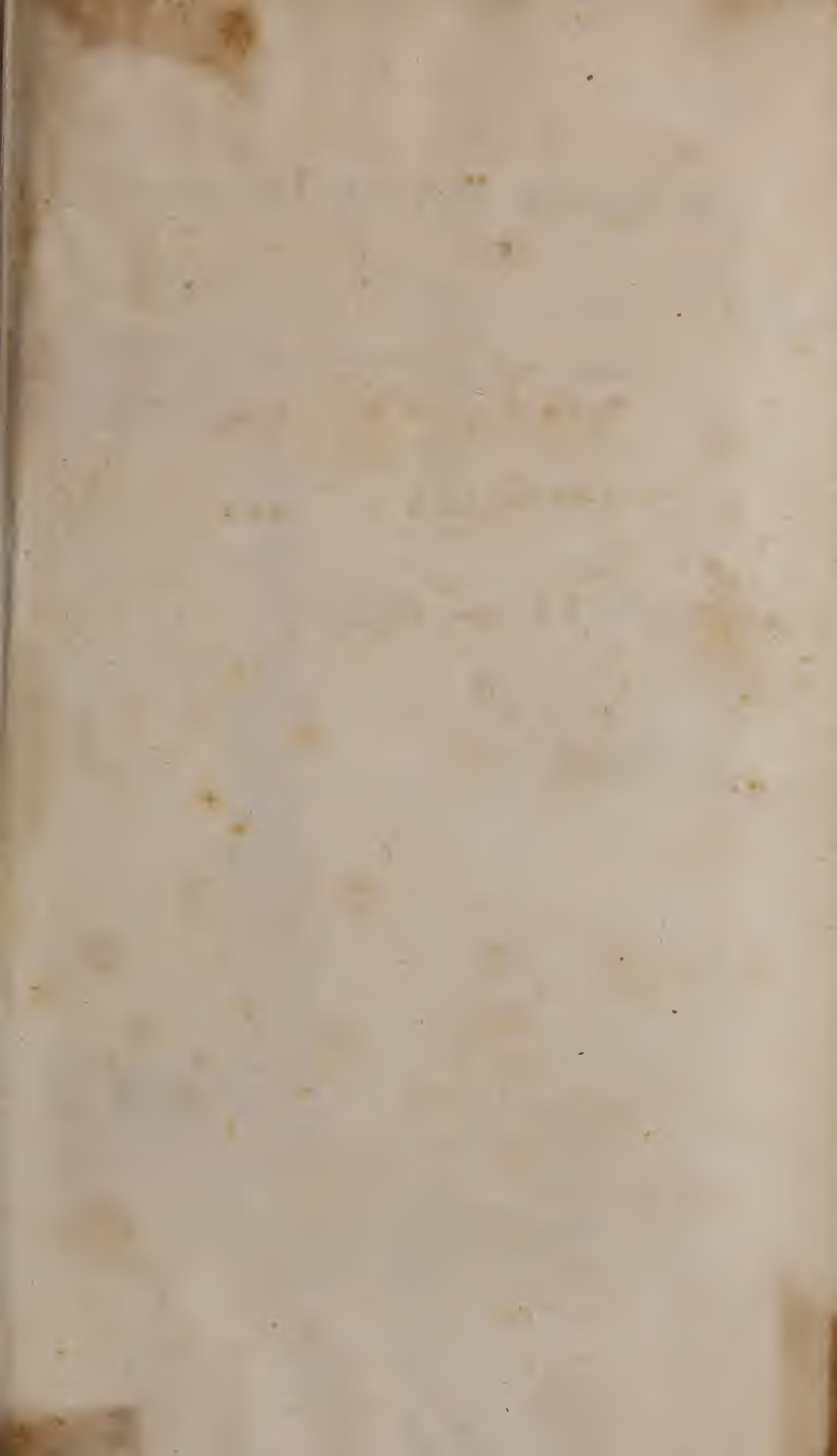
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GOD'S PROVIDENCE.

THE PROVIDENCE OF GOD THE ONLY DEFENCE AGAINST THE RETURN
OF BARBARISM UPON MANKIND.

The doctrine of the following article is set forth in the above title. The author's object, is to show that the arguments commonly relied upon, for the support of the proposition that modern society is safe from the return of barbarism. are not satisfactory to him, who wishes to look into the very foundation and principles of things; and that they fall far short of that fundamental truth so dear to Christians, and which alone can support our faith in the proposition itself.

The most common of these unsatisfactory arguments, are as follows: viz—that the system of religion called *Christianity*, considered as a system, and apart from any ulterior power by which its existence and operations are sustained, is enough to prevent the return of barbarism: that the popular governments, or rather the improved political systems of modern time, possess a like efficacy, in kind, if not in degree: that modern learning, *under the conditions and circumstances in which it exists*, through the agency of the press, and of other causes, will be a sufficient protection: and finally, that the fact of woman's present exalted condition and influence, will insure the perpetuity of civilization. Each one of these arguments will in turn be noticed; and throughout the whole essay it should be distinctly borne in mind, that the main question, whether barbarism will ever return upon mankind, is left entirely untouched.

I ask then, first, can the system of Christianity, of itself considered, be regarded as a certain protection of modern civilization?

No person could entertain a more profound and sincere respect, or cherish a warmer love than I feel for the system of Christianity,

as a system. I look upon it as an instrument, by means of which God has bestowed upon man the richest blessing that he can, either as a mortal, or as an immortal being, enjoy. But my regard for that system will not be impeached by my asking the question, Whether there is any intrinsic quality or power in that system, apart from the overruling providence of God, that will secure its permanent existence, and thus perpetuate the existence of civilization? Let me, then, soberly and reverently propose that question.

Let me put the question to that Holy Land, (so called, and so esteemed,) where first dawned the Gospel light, and where that light beamed most brightly—where the great author of Christianity and his disciples went about preaching righteousness, and exercising miraculous power—where the dumb were made to declare the glory of God, in audible language, and the blind opened their eyes upon it, and the palsied cripple walked and leaped and praised God—where the very dead arose from the silence, the darkness, the corruption of the grave, and bore witness to the truth and power of Christianity. Let me stand amid the ruins of Zion, and ask aloud the question—and let the echo of desolation be the answer.

Put the question to those *seven churches* of Asia Minor, which the author of the Apocalypse so beautifully calls “the seven golden candlesticks.” Let us place ourselves in the deserted streets, and amidst the mouldering temples, or by the side of the towering mosques of the Musselmen of Sardis, and Laodicea, and Thyatira, and Ephesus, and Smyrna, and Pergamos, and Philadelphia,—and there let us ask if Christianity remains forever unchanged in her ancient abode?

The golden candlesticks have been thrown down,—their light has gone out,—and for centuries and centuries, the darkness of paganism, and the errors of the false prophet, have shrouded that beautiful land.

Let us remember, that within fifty years from the ascent of our Saviour, the gospel was preached, and preached by apostles, in every nation of the then known world; from China to Great Britain, from Scythia to Ethiopia:—from the farthest East to the remotest West, and from the tropic to the pole. Its triumphal march through the earth, was more rapid and more universal than the conquest of the mightiest empires. Not the Egyptian Sesostris, whose countless myriads extended that monarch's sway, almost throughout the world, can compare in the rapidity or extent of his acquisitions, with those humble ministers of Christ, who went forth alone, without purse, or scrip, or change of garments, to “spread the gospel's joyful sound.” Alexander went not so far, nor moved so fast; nor was the Roman empire in its widest range to be compared with the territorial kingdom of Christ. But, where are now the churches of China, and India, and Parthia, and Ethiopia; of Arabia, of Palestine, of Asia Minor; nay, of even Greece and Italy themselves?

The heart sinks and saddens at the retrospect. Light has come into the world, and men love darkness rather than light. Chris-

tianity has gradually contracted its limits; its lustre has waned away. The cross has retreated before the crescent and the idol car;—and even where the name of a Christian church has survived, a corrupt Christianity has, almost universally, grown upon the ruins of the simple truth. Religion has become a thing of externals—of form, not of heart—of display and pageantry, not of sound and sincere principle—a tool of power and ambition—a scourge instead of a blessing. Christendom, so called, is but another name for the Papal See, and instead of possessing Christianity, it is possessed of Romanism.

Can it be said, then, that because we are now Christians, our posterity will never become Catholics, or Mahometans, or Pagans—or, yet worse, disbelievers of all religion? Can we feel positive that the era of change has expired? No!

But let us ask ourselves *why* pure Christianity has been corrupted, or *how* it has been wholly lost, and we shall perceive that even now, it does not bear the impress of unchangeableness.

Its total loss has, in some cases, been the result of slow and gradual corruption; in others of sudden political revolutions; and sometimes both these causes have contributed to its destruction.

Against the effect of political revolutions, the church is now no more secure than it was of old. As the Saracenic invasion obliterated Christianity from Palestine, so might an irruption of barbarians now expel Christianity from any one of its abodes.

Against that gradual corruption, which sprang from the natural enmity that exists against pure religion in the human heart, modern Christianity, unless the human heart be changed, is not secure even now. Oh, how revolting to unsanctified man are the principles of the Gospel—its purity, and humility, and meekness, and peacefulness, and self-denial; and how few, even of the best of men, have been found willing to yield unqualified obedience to its holy commandments! Has the human character changed? Are men now born without their ancient appetites and lusts—their pride, their fiery temper, their selfishness? Would to God it were so! But, alas!

With Christianity, therefore, the world must always be in contention. Hence our great High Priest declared that he came, “not to send peace on the earth, but a sword.” In this conflict Christianity was, in former times, overcome, though nominally it triumphed. It was vanquished and taken captive, and as Christ of old, so his gospel, was clothed in a mock purple robe, and made a seeming king. It was converted into a religion of state—of display—of shadowy forms. Instead of condemning sin, it was made to offer indulgence and absolution for the worst of crimes. Instead of preaching peace and good will to men, it raised the warrior's banner, and drew the bloody sword, and blew the war-blast, and shouted the battle cry. Its very ministers, from the bare-footed friar upward, to the Pope in his gorgeous array, became the leaders in fight, and bathed themselves in blood.

Where was Christianity, when all Christendom mustered in arms at the call of a fanatical hermit, and not merely vast armies,

but as it were, whole nations, abandoned their native land, to redeem by blood from infidel hands, the sepulchre of Christ?

Remembering the sad story of the past, we cannot but confess that, but for the assurance of God, that he "will be with his people always, even unto the end of the world," we should despair of the permanence of Christianity. Beholding the omens held out by present events, we might well be alarmed, lest Christianity perish from amongst us. The prevalent tendency of the age is downward towards a level with the brutes. Gross sensuality, the reign of *animalism*, seems hastening in triumph through the community, and, hand in hand with this Moloch of impiety, stalks the Belial form of infidelity.

Danger threatens both Christianity and civilization, not merely in the quarter of open hostility, but in the direction of misjudging friends.

The fabric of society is assailed not merely by the rude hand of infidelity, but by the rash zeal of short-sighted Christians. It is gravely, nay enthusiastically, asserted and proclaimed, as the rule of the gospel, that no man should ever lift his hand in self-defence,—that no Christian should obey the civil authority when it commands us to fight—that no community of men ought ever to defend their rights of liberty, property, or life, by forcible resistance to unjust assaults.

Let this ultra-pacific doctrine be adopted by our whole land, as a rule of national conduct, and in half a century, we fear, there would not remain a civilized nation upon the continent of North America: there would not be found in all that vast country, which stretches from the Rocky Mountains to the Atlantic Ocean, a single Christian being, a single cultivated field, a single temple of God, and scarce a solitary relic of all the wealth, the cultivation, the happiness, which now bless our land.

The savage whom we have driven to the setting sun, and the slave whom we have trampled in the dust, would, in less than that short period, have taken upon us ample, bloody, unsparing, and unresisted vengeance,—and the passive disciples of a crucified Lord would have all gone home to their heavenly rest.

There is nothing in human character, then—there is nothing intrinsic in the gospel system,—which, if left unguided by the Omnipotent will, could ensure us from a return of that gloomy night of barbarism, which in ancient times brooded over the whole world. It is the hand of God that must guard and guide us. In vain do we build the temple, if he inhabit it not:—in vain do we toil and strive, if he bless not our efforts.

But politicians seem to consider the existence of popular forms of government a sure defence against the return of barbarism. Let us inquire into the truth of their assumption.

It is readily admitted that so long as there remains a popular government, (properly so called) by which is meant a government of liberty and law, the people possessing it cannot be barbarous,—because such a government cannot exist, when the people become

barbarians. But who, or what is to secure the people from change? What is to keep forever alive that spirit of watchfulness, and those habits of toil and care, upon which liberty depends for its existence? What shall calm and control the fearful violence of partisan contest, and preserve unruffled the current of popular passion? Our liberties, as depending upon the stability of government, are like an infant in its cradle: the frail vessel that contains them is afloat upon the vast, wild-heaving ocean of popular will, at the mercy of every wave and of every wind,—and what citizen but trembles for the little bark and its precious burden, as he beholds the clouds gathering in the sky with angry aspect, and hears the increasing roar of the swelling tide, and sees the cradle tossed wildly from billow to billow?

The existence of liberty depends upon so many contingencies, that we cannot consider a popular form of government a sure defence to popular character. There is, in fact, no known law of either stability or fluctuation in human affairs,—but through a dim medium of troubled events and endless mutations we can discern the direction of an Almighty hand. To the great Being who thus holds the scale of events, must we look for all our security.

If we look to the great lights of science as inextinguishable beacons on the road to improvement, we are again met with the conviction, that we have nothing but divine power in which to trust for the preservation of civilization.

The civilization of ancient states was accompanied with learning,—but in vain. Does modern society possess any new and superior kind of knowledge? or does it possess knowledge under any new and more efficacious condition?

I am not aware that modern times, can with justice boast of any new species of knowledge. The science of antiquity treated of man in his relations to God, to his fellow-man, and to the world in which he was placed; it embraced morals, politics, physics; it attempted all that succeeding ages have accomplished, and in some departments, (as in the development of the principles of beauty and grandeur in works of art,) accomplished far more than modern times have dared to attempt. It is true, that modern science, in general, is far more extensive and profound;—it has conquered to itself a vastness of empire of which the learned men of olden times never dreamed. But this is a difference not of kind, but of degree,—and if there be nothing intrinsic in the nature of knowledge that will secure us from the recurrence of barbarism, it is absurd to rely for safety upon a mere increase of quantity. The change may have multiplied barriers in the way of degeneracy and decay;—but the way itself, however obstructed, remains undestroyed, and unguarded, except like the gate of Eden, the angel of God be stationed there, to prevent the return of nations to their ancient condition.

Modern society, however, possesses knowledge under new conditions of existence, under a new combination of circumstances.

That new condition is universality of diffusion. Learning is no longer the possession of a few—it has become, as it were by a democratic law of descent and distribution, common property—a public treasure circulating from hand to hand, through the whole community. Ancient times had some very few learned men, Aristotle, for example, to compare with whom in both vigor of intellect and profoundness of learning in every department of mortal knowledge, there cannot, perhaps, be named an individual of modern times. But the people at large, even in the most civilized states of old, were ignorant beyond the belief of those, who live in the present state of the world. It was therefore vastly more easy to reduce an ancient state to barbarism, than it would be to bring down from its lofty elevation any of the nations of modern times. The distance between our condition, and that of (say for example,) ancient Greece, is greater than the interval between her and barbarism. But this fact by no means proves, that between it and us there is an endless distance, or an impassable gulf. The same efficiency, in whatever form applied to destroy modern civilization, would not accomplish the same comparative amount of mischief that it would have brought upon ancient society. But let a proportionate agency be brought to operate upon us, and we should in proportion be influenced by its action.

Let some extraordinary circumstance suspend, for thirty years, the operation of that system of moral and intellectual culture on which the continuance of our present character depends,—and where would be the mighty difference between ancient and modern civilization? The barbarism that would ensue, might not survive two generations,—but it would be barbarism. Nor is there any magic force in the fact that the great body of our citizens are well taught in human knowledge. The greatest amount of information that can, by existing methods, be given to large masses of men, is not incompatible with a state of moral corruption, of political debasement, and of social disorder, which I call barbarism. Whatever may be the amount of popular learning, the great mass of the community always belongs to that order of men, which a celebrated Italian politician has called “*the second class of brains*,”—or men who take their opinions from others, instead of forming them for themselves, and who of course are always the agents of the few that think. Upon the character of those few, depends then the character of the many, so that if those become corrupt, these must become degenerate. The smaller number—the file-leaders in the march of mind—are not exempt from those impulses which may convert them into pioneers on the high-road to destruction. They may, nay they sometimes do, abuse their influence to the general injury, and, for the accomplishment of their own selfish purposes, disregard the true well-being of those who look to them for guidance, thus becoming to society at large like the cup-bearers of poisoned draughts at a banquet of death. We may well inquire, in the language of the Latin adage, “*quis custodiet ipsos*

custodes?” who shall guard the guards themselves? “Except the Lord keep the city, the watchman waketh but in vain!”

I have often heard it said, that the present condition and influence of woman might be relied upon, as an effectual barrier to the return of barbarism. The gentle sex, it is true, has assigned to it, in modern times a standing somewhat different, from that which it ever before possessed. Woman is not now regarded, as she was in Greece and Rome, as a mere convenience; nor is she worshipped for a divinity, as in the days of chivalry. Contempt has been elevated, and adoration moderated into sober respect. This change is a result of those causes to which modern civilization is owing: it is one of the most lovely features in Christian society. But it would surely be absurd to regard the result, as a perpetuating cause, a sustaining and indestructible principle. The same causes that may destroy the present condition of the sterner sex, would act with tenfold strength on the character of woman. We have at least one sad proof in our day, that woman may abandon that holy religion to which is owing her present elevation; that she may, even after her intellect has been highly cultivated, become the apostle of infamy and degradation to her fellows, the open and shameless denouncer of all those social virtues, and domestic ties which make woman respectable—and gather around her a thousand willing disciples of vice and impurity, all united with her to reduce themselves to their ancient debasement.

Oh, no! Cast our eyes abroad for help wherever we will,—we can discover nothing to assure us of safety, except we look upward to Him who watches over all,—who maketh man’s folly His own wisdom,—and our very wrath to praise him. By the ministration of human means,—by the agency of the wise and the good,—by the ceaseless operations of his preserving Spirit, which like an atmosphere surrounds us, our heavenly Father conducts onward, according to his predetermined and all-wise plan, the great course of human events. “In God is all our hope.”

B.

THE EVIL OF SIN.

From the beginning to the end of the Bible, sin is perpetually recognized and referred to, as the source of all our sufferings and separation from God; and this, too, with unspeakable seriousness and distinctness, by ever bearing in view the law of God, as the standard of duty, and measure of guilt. 1 John 3: 4. There is an awakening impression of reality and solemn strength of representation on this subject, throughout the Scriptures, utterly unlike that faint and fluctuating acknowledgment of the existence and evil of sin, found among many who profess to believe them. To make propitiation for it, the Son of God came down from heaven! Romans 7: 13. 1 John 4: 10.

RECOLLECTIONS OF AN INSTALLATION CHARGE, BY THE LATE
REV. DR. GANO.

The following sentences were written down while yet fresh upon the memory, and may be relied on as substantially correct. They breathe the very style and manner of that venerable man of God.

The fact of your having received a charge at your ordination to the work of the ministry, renders it less necessary to dwell minutely on the various branches of ministerial duty. You have already had some acquaintance with their importance, and some experience of their arduousness. What I have to say, will not be, therefore, to instruct, but "to stir up your mind by way of remembrance." If this be necessary for believers in general, it is not less so for ministers.

Take heed, then, first, my dear young brother, to yourself. Watch diligently over your own heart. You know something of its deceitfulness. Age and experience have taught me more. See that it is kept right with God. Watch over your motives. Guard your imagination from the infection of sin. Keep your passions in subjection to the laws of Christ. Resist the first rising of improper feeling. Take heed also, to your conduct and example in the world. Avoid levity and excessive mirth. Aim not to shine or divert company, by sallies of wit. Sink not the gravity of the minister, into the grossness of the buffoon. Some, under pretence of being sociable, do this. This is a grievous mistake. The very persons who would seem to be pleased most by such a sacrifice, will despise you in their hearts. I say not these things because I fear for you. No; I have confidence in you, my brother, and would confirm you in a proper course. Yet, on the other hand, be not too severe. Moroseness is unlovely in a minister of the gospel of peace; and a distant, cold reserve, will always be construed into pride. Be, therefore, at all times, and in all companies, the follower of Christ, and the friend of your people.

Secondly. Take heed to the doctrine. Preach the word. Be instant in season, and out of season. Be not ashamed of the simplicity that is in Christ. Remember it is *the gospel of Christ*, which is *the power of God unto salvation*. Tell your hearers faithfully what God has said, and you have felt, of the depravity of the heart, and of the evil of sin. Tell them faithfully what a Saviour God has revealed, and you have found; crucified for our sins—ascended to glory—able to save to the uttermost—and altogether lovely. Warn them of the ruin that awaits the impenitent, and invite the trembling mourner to the riches of grace. Let your manner be affectionate. Be simple in your style. Condescend to the weakest capacities. A remark I once heard from an aged minister, has had great weight with me. "When I endeavored to feed the *lambs*, the sheep were always fed, but when I overlooked the lambs, the *sheep* were seldom profited." My brother, if you love Christ, "feed his lambs."

See that you neglect not *secret* prayer. A minister who does not pray in secret, is an awful character.—In *public* prayer, also, be in earnest for a blessing. I remember a remark on this point, by a man of some observation, to the following effect, That ministers rarely displayed much earnestness in their public prayers *at the close of their sermons*, when it would naturally be expected that they would feel the most. I will not become the accuser of my brethren; but I will say, that, if this be the case, generally, (unless it arises from extreme physical exhaustion) it is a dark sign that our dependence is not where it should be. Paul may plant, and Apollos water, but *it is God who giveth the increase*.

My dear brother, I have known you from a child. You have been, in months past, associated with me in the labors of the pulpit. I feel for you. My own work is almost done. The infirmities of years are come upon me. The account of my poor ministry is almost made up. I cannot go back to make it better, though I wish it had been better. I shall soon be removed from the stage. My aged brethren have all left me. Only one remains, and he is here to-day.* But our hearts rejoice in God, while we behold his goodness, in raising up young men of piety and talent, to fill our places, and maintain his cause. Go on, then, my dear brother, and may God Almighty bless you. May you be a blessing to this people, who have called you to watch for their souls, and meet many of them, at last, in glory, through rich and sovereign grace. *I commend you to God, and to the word of His grace, which is able to build you up, and give you an inheritance among all them that are sanctified. Amen.*

MORAL TENDENCY OF MODERN UNIVERSALISM.

We may justly demand, what does the world owe Universalism? What effect has it produced? What happy transformations of character has it wrought? What good has it done? What advantage, indeed, can it promise?

To the good, it can proffer no purer, higher, or surer felicity, than is promised on the opposite system. To the penitent, it affords no sweeter consolation; to the impenitent, no stronger dissuasives from evil, no stronger attractions to good. On the contrary, it diminishes the motives to devout and adoring gratitude, in various ways. It diminishes the motives to Christian watchfulness and prayer, and also the motives to the noblest feelings and efforts of Christian benevolence.

In pretending to exalt the divine benignity, it debases it, by systematically separating it from true holiness; the divine mercy it dishonors, by sinking or subverting the claims of divine justice. In pretending to lead men to love one another, it leaves them under the power of worldly-mindedness and selfishness—two classes of passions at war with the love inculcated in the word of God, as is

*The Rev. Mr. Grafton, of Newton.

manifest in the tests of experience. In a word, Universalism is at one with that *carnal mind, which is enmity against God.*

It exalts human reason above the divine, and shuts out any appeal to a throne of grace, or to the judgment-seat of Christ.

Its progress is marked by irreverent treatment of the Scriptures, neglect of prayer, insulting arrogance, hatred of good men, and sensuality in its various forms. *To cut off the right hand, or pluck out the right eye,* the system knows not.

SCRIPTURAL VIEWS OF ELECTION.

When we examine the Scriptures, we find much said on the doctrine of election; so much that we are surprised any one should deny it to be there; and, whenever it is adverted to by the sacred writers, it is with a glow of heart, a manifest feeling of pleasure, which shows that they did not consider it a metaphysical deduction, which, though undeniable, was cold and repulsive; but, on the contrary, their hearts were warmed by contemplating it; and, in their view, it presented an animating ground of hope, and a powerful motive of Christian obedience. Did we view it in the same light, similar feelings would be excited in our minds, and all the objections against it, which we so frequently hear, would instantly flee away. We are certain that when any doctrine does not produce the same effects in our minds, that it did in the minds of the apostles, something is wrong; either our hearts are not subdued to the obedience of the faith, or we do not view the *same object* which they contemplated, but are looking at some *misrepresentation* of the truth, and not at the truth itself.

MOMENTOUS CONSIDERATIONS.

There are many, who, in their conversation and preaching, are very cautious never to say any thing about the doctrine of election. All the terms in which that doctrine is couched, are avoided; the passages in which it is asserted, are never quoted; or, if quoted, got over as speedily as if there was an infection in them, which was dreaded like the greatest evil: as if it was a subject dangerous in the extreme, the greatest pains are taken to keep it out of sight, and passages of scripture which plainly speak of it, are explained in a manner so ingeniously adapted to give it a different color, that, while we admire the display of talent, we are surprised at its application. In our view, it is a maxim which will be found true, both in relation to this and every other part of revealed truth, *That whenever we cannot adopt the representations of the word of God freely and fully, but are afraid to use its language, or use it merely as the language of authority, while it is evidently not the mode of expression by which the very feelings and sentiments of our own minds are clearly exhibited, the reason is, (whether we suspect it or not) we are not of the same opinion with the inspired writers.*

IMPORTANCE OF THE DOCTRINE OF ELECTION.

In our view, the doctrine of election is one of the grand foundation stones of the gospel system, and we can do nothing without it. We need it to explain many parts of the divine word. Without it, there would be no certainty that any of the declared plans of God would be completed; they would rather be *experiments* than *designs*. We go further still; we maintain that an Arminian has not a word to say to his fellow-creatures, that is not derived from principles that support the ELECTION OF GRACE. If the day should ever arrive, when our ministers cease to believe, and, on proper occasions, to preach this doctrine, and the members of our churches sink into a secret disbelief of this doctrine, we shall rapidly decline, as a denomination, and may soon say, with the prophet, "What will there be in the end thereof?"

EXTREMES ON BOTH SIDES.

But it will be said, there are many who go to an extreme on the opposite side, and who are to say the least, bordering on Antinomianism. Granted: We must not however on that account lose a doctrine of God's revelation. There are also *excesses* in Arminianism which the serious and sober patrons of that system never think of defending. There are in all parties, some who are guilty of this fault. The fact probably is, that many are suspected of Antinomianism who are nothing more than tenacious Calvinists. For the sake of these persons, and for the sake of the doctrine itself, we earnestly wish ITS PRACTICAL NATURE was clearly and extensively pointed out; so that it might be shown that it is *not* a barren, useless speculation, but filled with motives to activity and devotedness to God, and fraught with pure Christian consolation.

THEOLOGICAL DESIDERATUM.

We should be glad to see a work which would prove that the fullest belief of Election, when viewed on scriptural principles,

- 1 Does not shelter the sinner—
- 2 Does not discourage the inquirer and the feeble—
- 3 Does not limit the preaching of the Gospel, freely and fully to men as sinners—
- 4 Does not interfere with the obligations of men, as reasonable and accountable beings, to examine, believe and love whatever God has made known unto them.
- 5 That had there been no such thing as an election of grace, the objections against the moral government of God, would have been far greater than they now are.
- 6 And that this very doctrine throws more light on the designs of the Deity than any other part of divine revelation, because it shows that there was a plan laid in eternity, progressively carried forward throughout all time, combined with the grandest facts of divine revelation, and which when completed, will be exhibited to an assembled world at the judgment day, in proof that God is *holy, just and good.*

Lond. Bap. Mag.

HINTS ON HUMAN DEPRAVITY.

MEANING OF THE PHRASE "TOTAL DEPRAVITY."

When we say the depravity of man is *total*, we do not mean that it is incapable of augmentation; but that it amounts to a total privation of all real good.

Fuller.

REAL EXTENT OF HUMAN DEPRAVITY UNKNOWN.

The irregularities of a man's outward conduct are to the depravity within, as the drops exhaled from the ocean to the mighty tide that rolls beneath.

Fuller.

ITS DISCOVERY ESSENTIAL TO SELF-KNOWLEDGE.

That which a man goes through to be regenerated unto God, opens depths in the soul, down which not only had he never looked before, but which, till then, had been unthought of regions. The stillness which had brooded there is broken; far, far down, deep is calling unto deep, and the waters of the dead sea move. Oh, if men would know something of that truly shoreless ocean—THE SOUL—something of those caves which no line has fathomed—he *must be born again.*

Richard Dana.

EFFECTS OF EXPERIMENTAL CONVICTION OF SIN.

It appears impossible for one who has been in any great degree under conviction of sin, not to have felt somewhat that constitutes the misery of the damned. Such conviction arises from vivid perceptions of the truth, at a time, and in a state of mind, which renders truth dreadful beyond endurance. Such views the Spirit of Truth evidently can impart; and there may be necessary reasons, why such conviction should be experienced, prior to pardon, by every one who is saved. Can such ever doubt the justice of future punishment, either in its degree or duration? Can *they* ever doubt whether salvation is wholly of grace?

DANGER OF VAGUE REPRESENTATIONS.

Vague and indefinite descriptions of the sinfulness of the human heart, however, should be avoided. A decent moral auditor is misled, rather than convinced by such statements. Comparing himself with the hideous picture, without possessing that Christian sensibility which would lead him to discover the original features of resemblance—features which, but for the restraining grace of God, might have displayed themselves in the direst lineaments of the full-sized image—he takes credit for all his apparent superiority to the alleged standard of deformity, instead of feeling abased at the actual turpitude of his acknowledged transgressions.

Lond. Chris. Obs.

ANALYSIS OF HUMAN MOTIVES.

The objects which men most eagerly pursue, in this world, are the following, viz. wealth, power, fame, knowledge, and sensual indulgence or luxury. Men pursue these objects from different motives. Thus some desire *wealth*, in order to furnish the means

of sensual indulgence; some, in order to be distinguished by the greatness of their possessions; some, in order to gain power. Some men desire *power*, in order to gratify their pride, by the possession or display of it, or in order to gain fame by the exertion of it. Others desire power, as affording the means of sensual indulgence. Some desire *knowledge*, in order to gratify their pride and self-complacency; others, to gain fame. Others desire knowledge, as a means of acquiring wealth or power. With respect to *sensual indulgence*: this is almost always an absolute end, although some few, perhaps, may be considered as having indulged in it for the purpose of gaining a vain and contemptible distinction by the extent of their luxury, and the enormity of their excesses. Most men follow their respective objects of pursuit from a composition of the preceding motives.

It is worthy of remark, that of all these motives, there is not one entitled to the smallest degree of praise,—the best being indifferent and the rest bad; and yet these motives are almost always the only ones, which induce men to make exertions for the attainment of such objects. *Oliver.*

WHAT HUMAN MOTIVES SHOULD BE.

But might not men toil for these objects, (luxury excepted,) from laudable motives? Certainly. If they should desire and strive to gain them by lawful means, in order to employ them in the service of God, or for the good of mankind, either by increasing their happiness, comfort, or virtue, and this as an ultimate object, (and not as a means of increasing their *own fame* or gratifying their pride and self-complacency, by the contemplation of their *own power* or superiority, or their vanity by the display of them,) these would be motives deserving praise as highly virtuous. *Ibid.*

EXPLANATIONS NEEDED BY THE UNCONVERTED.

Unconverted men are not in the habit of tracing their motives, and consequently recoil, with an impenetrable front, from the first unexplained allegation of evil motives.—*Lond. Chris. Observer.*

MODES OF DISCOVERING HUMAN DEPRAVITY.

The most deep and rapid current may roll on silently and unnoticed, until it meets some obstruction to impede its course. Then comes the proof of its momentum, the thunder of its power. It swells, it foams, it rages, it overwhelms or sweeps away the obstacles in its path; and the roar of its waters, and the ruin that tracks its desolating progress, awaken the attention and alarm of thousands. Thus, most men come to the conviction of human depravity, not so much by self-inspection within, as by its eruptions and injuries without. But such knowledge is usually selfish and superficial. The Christian is better taught by another process. Guided by the spirit of God, he has calmly measured its extent, its aggravations, and its evil tendencies, in the light of the divine law. He has seriously and penitently sounded its depths in his

own bosom. And he knows that where grace has not interposed, its tremendous volume is the same when its current is concealed and noiseless, as when it bursts its way with violence over the barriers which society has raised for its own protection.

NECESSITY OF SOCIAL RESTRAINTS UPON DEPRAVITY.

The moral constitution of man is summed up in prevailing selfishness, yet not without a mixture of social affections to fit him for social life. Cruel and tyrannical when in power—false and treacherous under it—a slave of self-gratification—and in the inordinate pursuit of wealth, power, and pleasure, generally disregarding the losses and sufferings of others—such is man. All the conduct of life, both public and private, goes upon the supposition that this character makes men dangerous to each other; and that its excesses are to be put under some special restraints devised for the common safety.

Judge Hopkins.

NURSERIES OF EVIL.

Among others may be named, public shows—lotteries—theatres—brothels—gambling houses—tippling shops—and innumerable pernicious customs, which, having once taken root, are transmitted from generation to generation.

Ibid.

VARIOUS FORMS OF SOCIAL DEPRAVITY.

Some crimes spring from violent passions; others, by far the most extensive class, are characterized by cunning, deceit, and falsehood. There are, also, single offences, which embrace the whole circle of criminality. Cruelty, in different degrees, mixes with fraud and deception in every crime. Much depends on education, events, association with others, &c. Even the possession of peculiar faculties, is not unfrequently the occasion of crime.

Ibid.

IMPORTANCE OF RIGHT LANGUAGE.

No soft terms should be invented to lessen the horror of crime. Language should be appropriate, and crimes of black and disgusting import, should bear the revolting name deservedly bestowed on them. To call a libertine a *gay man*, for example, is calling vice virtue. The heaviness of a self-accusing spirit should rest on every one, who, directly or indirectly, veils from noonday light the destroyer of the dearest and strongest bonds of society.

Christian Examiner.

INTEGRITY DIFFICULT.

Fear of consequences, self-interest, desire of gain, anxiety to keep on terms with fashionable, influential, and moneyed men, bend the soul of man, to meannesses of which he is hardly aware, and tempt him to risk even the well-being of his children.

Ibid.

NECESSITY OF PARENTAL WATCHFULNESS.

In the spring-time of life, the mind is a delicate instrument, which like the *Æolian harp*, should be played upon only by the airs

of heaven. Any thing gross, destroys its tone, and though it may be repaired, it rarely recovers its original perfection. The dominion of appetite begins with physical existence: let the dominion of devotion begin with mental development. It is in infancy that the heart is most susceptible, it is then that early dawn, the breath of summer, the melody of an affectionate voice, the caress of tenderness, may be made *instruments* to open the fountains of love in the human soul. *Ibid.*

HUMAN DEPRAVITY INEXCUSABLE.

A free moral agent, with the books of nature and revelation always open before him, is almost beyond pity, is entirely without excuse, when he grows grey in the service of sin. *Ibid.*

DIFFERENT DEGREES OF CORRUPTION.

Mankind are not all equally corrupt, though all by nature are equally "dead in sins." We may illustrate this distinction by analogy. In the physical world, the process of putrefaction, *after death*, is greatly modified by circumstances. The process varies, according to the length of time, the condition of the body, the state of the atmosphere, and the power of the special preservatives applied. In like manner, we do not see the same degree of moral corruption in youth as in age—in those of timorous, as in those of daring constitution—in those who live in good society, as in those who live in bad society,—and, finally, in those who are educated carefully in right principles, as in those whose education is neglected or erroneous. Yet we may see them all *equally devoid of the love of God—the vital principle of true holiness.*

NECESSITY OF PRAYER.

We may pursue the illustration a step further. A thorough religious education may generally be sufficient to preserve uncorrupt the morals of the young. But "the Spirit of life in Christ Jesus" alone can quicken them to spiritual and eternal life. *Here* we are totally dependent. Is this always realized by sinners themselves? Far from it. "It is the depth of sinfulness," says Baxter, "to be insensible of it; the dead feel not that they are dead." Neither do Christians always realize this. Did we feel the affecting truth as we bend over the forms of those we love, and behold them dead in sin, oh, how deep would be our anguish—how fervent our prayers!

MYSTICISM OF SWEDENBORG.

In order to determine more precisely the rank which Swedenborg holds in the circle of kindred spirits, it will be necessary to distinguish three degrees or stages of mysticism, all of which are to be considered as successive developments of the same principle, the *contemplative*—the *constructive*—and the *practical*.

The first is the budding of the plant, the vine in its blossom. Plato, Pythagoras—Augustine—Jacob Boehm, and the Quietists.

The second is the plant in production—the vine hung with full clusters of rich, ripe fruit. Hermes—Zoroaster—Budha, &c. Essenes—Alexandrian philosophers—Gnostics—Greek Fathers. Thus far it may be innocent, if not very profitable.

The third is the plant in its manufactured produce, the fruit divorced from the vine, pressed and fermented into a maddening wine. Mystics of the Ganges—Simeon Stylites—proselyting zealots in the days of Cromwell, and fanatics of our own day. The founder of the “New Jerusalem Church,” as that heresy is usually called, was a visionary of the second class, a constructive mystic. He claims expressly inspiration of the highest kind—*divine dictation*. The *historical proofs* appealed to by his followers, are,

1. Four miracles, or instances of miraculous intercourse with the unseen world.

2. The continuance and growing prevalence of “the New Jerusalem Church.”

3. Its effects on the characters of those who receive it.

4. The firm and unalterable persuasion of his followers.

5. The opinions of contemporary critics, as to his sanity and honesty. Especially Kant. (*New Jerusalem Mag.* 1830.) But his final opinion was any thing but favorable.

6. Besides this—is the *internal evidence* of its character. But here lies our principal objection.

We war not with mysticism, though we think it a dangerous indulgence, like the love of strong drink, a mere feasting of the imagination, “which has no relish of salvation in’t,” but when the wine of mysticism is poured into sacred vessels, and drunken as the inspiration of God, then the name of God is taken in vain, and the worship of the Most High is degraded into heathenish mystery.

Christ. Exam. abr.

TO THE BAPTIST MINISTERS AND CANDIDATES FOR THE MINISTRY IN THE UNITED STATES.

Dear Brethren,—At the request, and in behalf, of the Baptist Board of Foreign Missions, I now address you. My object is, to urge on your consciences, and your hearts, the subject of your individual duty respecting missionary service. May our common Lord guide us, by His counsel, to a knowledge of His will, and incline our hearts to perform it.

The Board are grateful to God, for the success which He has already granted to their labors. For twenty years, they have been toiling for the salvation of the heathen; and many precious souls, now in heaven, and many still living, in various and distant parts of the earth, are witnesses, that they have not toiled in vain.

But the Board are convinced, that the time has now fully come, when they ought to enlarge their operations, to strengthen their present missions, and to occupy new posts in the great field,

When they behold, on the one hand, the multiplying thousands of our churches at home, the rapid increase of numbers, of wealth and of talent in our denomination, and the throng of young men who are pressing on, through various stages of study, to the ministry; and when they survey, on the other, the vast regions where the unbroken darkness yet dwells, and see the innumerable millions of their fellow-men, who are still plunged in the manifold miseries of idolatry, and who are hastening, every hour, to the judgment-seat, without a knowledge of the Saviour's name, their hearts are stirred within them. They feel, that *more must be done*; and that our churches cannot, without awful guilt, remain satisfied with their present amount of exertion, for the conversion of the world.

The Burman mission must be strengthened. The Board acknowledge, with gratitude to God, that He has smiled on this mission, with special favor. They believe, that in no other great heathen nation, are there so many, and so delightful tokens of the near approach of the Saviour's triumphant reign. They rejoice, that the laborers there, and on their way thither, now amount to thirty; besides several native assistants. But the Board desire to establish new stations. They hear the importunate entreaties of our missionaries for aid. They see a wide-spread movement among the people of Burmah—a growing anxiety—an increasing inquiry—a wonderful preparation of the harvest for the sickle; and they earnestly long to be able to station missionaries in all the large towns and villages; to scatter tracts and Bibles every where; to multiply churches over the land; and to press forward, like an army with banners, to take possession of the whole empire, as a province of the Saviour's kingdom. The Board feel, that the American Baptists are responsible to God, to the Christian world, and to posterity, for the Burman empire. The work of converting it to Christ must be carried on, with increased energy, faith and prayer. It must not linger and languish. We are able to do whatever it belongs to man to accomplish, in this enterprise. Our churches have men and money sufficient. Brethren, shall they be withheld?

But we must not confine our views to Burmah. We have other missions which ought to be strengthened. Arracan and Siam must be converted to God. The Karens must be gathered from their mountains and vallies, like wandering sheep, into the fold of the good Shepherd. The wall of China is crumbling, and the hosts of the Lord may advance into that empire, conquering and to conquer. Africa calls on us, by her degradation and her long continued wrongs, to come to her rescue, with the message of salvation and peace. Palestine and Greece invite us to follow the footsteps of the Saviour and his apostles, and to rekindle the fires on the altars of the first churches. Germany needs a second reformation; and it may be the design of God, that the little Baptist church in Hamburg shall be an instrument of commencing a moral change, as great and as glorious

as that which was begun by Luther. France must receive the pure Gospel, or her series of revolutions will continue, without end, plunging her deeper and deeper in the gulf of ruin. South America and Mexico must be brought under the influence of genuine Christianity, before those vast and beautiful regions can enjoy freedom and peace.

And, though last mentioned, yet first in their claims on us, are the feeble remnants of the Indian tribes. They must receive our unremitting and increased attention. We must do all in our power to save them from destruction, temporal and eternal.

Such, brethren, is a part of the work which the Board feel themselves bound to undertake. As the representatives of the American Baptist churches, they cannot, they ought not to, contract their plans and efforts within a smaller circle. They are not insensible to the demands for laborers in our own country. They deeply feel the necessity of increased and unwearied efforts to preserve this delightful land from error and sin, and make it as fair and holy as the garden of the Lord. But they believe, that our duties to our own country do not absolve us from our obligations to other lands. We must labor, at home and abroad, and, with the blessing of God, we shall behold, here, and everywhere, the triumphs of the cross.

The Board have seen, with great pleasure, ample evidence, that the churches are willing to furnish any amount of funds which may be necessary, for the judicious prosecution of our missionary enterprise. The great want now is MEN, holy, self-denying, well instructed MEN. The Board are prepared, in reliance upon God and upon their brethren, *to employ, at some post in the great field, the world, every properly qualified missionary, who may offer his services.*

And now, dear brethren, the responsibility is pressed on your consciences. To you the Board look, with anxiety. They call on every one of you to inquire, alone, before God, whether it is not his individual duty to offer himself for missionary service, or to prepare himself for such service. Let no private interests and feelings—no love of ease—no preference of peaceful toil among the pleasant places of our own land, interfere with this momentous question. Think, brethren, of the perishing nations—look forward to the day of judgment—remember the Saviour's agonies, his dying love, and his last command—reflect on your own obligations to Him, who has bought you with his own precious blood, that you might be his servants now and forever. Think of all this, and then ask God to direct your way. Seek to know, not merely whether you ought to go to the heathen, but whether you can, without guilt, remain at home.

To the Baptist ministers, then, and especially the young ministers—to the pious students in the academies, colleges and theological seminaries—to the young men in the churches—the Board earnestly appeal. They ask, *Who will go for us?* They are ready to see all, who may offer themselves, with proper qualifications. Dear brethren, we leave the question with you, beseeching you

not to put it aside—not to postpone it; but immediately, by humble, persevering prayer, and by consultation with judicious friends, let each inquire, *Is it not my duty to become a missionary to the heathen?* May the Holy Spirit help you all to make such a decision, that you may live and die with a quiet conscience, and meet the heathen at the bar of God, without one pang of remorse for a neglect of duty to their souls.

All communications must be addressed to the Rev. Dr. Bolles, Corresponding Secretary of the Baptist Board, at the Baptist Missionary Rooms, Boston.

In behalf of the Board,

JAMES D. KNOWLES.

October 20, 1834.

☞ The Editors of Baptist papers are requested to insert the preceding address.

REVIEW.

MEMOIR OF GEORGE DANA BOARDMAN, late Missionary to Burmah, containing much intelligence relative to the Burman Mission. By ALONZO KING, Minister of the Gospel in Northborough, Mass. Boston: *Lincoln, Edmands & Co.* and *Hubbard & Edmands*, Cincinnati. 1834. pp. 320. 12mo.

Among the manifold precious fruits of the Missionary Spirit, which, after the slumber of centuries, is now reviving in the Christian church, should be reckoned the biography of eminently holy and useful men, with which its progress has enriched the church. The amount of information, and high example thus obtained and diffused, is among her richest treasures. For what price would she part with the Lives of such men as Brainerd and Swartz, Martyn and Mills, Fiske and Parsons, Harriet Newell, and Ann H. Judson? To these names have recently been added those of Gordon Hall, and GEORGE DANA BOARDMAN. It is to the last of these, we wish now more particularly to call the attention of our readers.

Some time ago we announced its appearance, with a brief notice of its character, and intimated our design to notice it more fully. We feel that we should be doing injustice to one of the most interesting biographies that ever issued from the American press, were we longer to delay the fulfilment of our design. We say one of the most interesting; but we might add, perhaps, in simple truth, *the best adapted* of all those we have named, to do good to the soul of the ordinary Christian, as well as of the Christian minister and missionary.

We utter this strong opinion calmly and firmly. We have weighed it with full deliberation, and have come to this decision with the appropriate excellencies of each of the above volumes fresh in our minds. We have measured the ground we tread, and

over which with joy and trembling we wish to conduct our readers. Not that we expect to satisfy their expectations; that our limits will not permit; but to give them such a sample and earnest of the rich contents of this memoir, as may perhaps lead them to possess the whole. As the work so ably prepared by Mr. King, is now the property of the Board of Missions, it must rejoice every purchaser to know that all the profits arising from its sale, will go to promote that precious cause to which Mr. Boardman cheerfully sacrificed his labors and his life. We trust that thousands and thousands will avail themselves of the opportunity thus afforded, of uniting the exquisite gratification of benevolence, with the claims of personal improvement.

GEORGE DANA BOARDMAN, to whom in the providence of God was allotted the singular felicity of being the successful pioneer of the two most important missionary stations in British Burmah—Maulmein and Tavoy—was the third son of the Rev. Sylvanus Boardman, still a venerable Baptist minister in Maine. He was born at Livermore, in that State, Feb. 1, 1801. He was distinguished in childhood, by his love of books, his thirst for knowledge, and his capacity for acquiring and retaining it. His father removing in 1816 to New Sharon, he enjoyed academical advantages at Farmington and Bloomfield, and in May 1819 entered the institution at Waterville, then just established. His biographer remarks:

The state of Maine, comprising nearly as much territory as the whole of the other New England States, commanding an extensive range of sea-coast, and a soil of much productiveness, and rapidly increasing in population, was considered as an inviting field for the establishment of such an institution. The local situation of Waterville was such as to favor the plan, lying far in the interior of the State, and containing a flourishing village at the head of boat-navigation, on the waters of the Kennebec. The resources of the State were considered as amply adequate to the endowment of another college; and the number of her youth as sufficient to fill it with scholars of a promising character. It was confidently believed, that the contemplated change in the character of the institution, so far from proving detrimental to the truly able seminary at Brunswick, would actually add to the interests of both; and thus increase the amount of intellectual culture in the State. Thus far, the experiment has proved the correctness of the theory. Most of all, the situation of the churches in Maine, many of them in their infancy, located in flourishing villages, and destitute of pastors, seemed imperiously to demand the immediate adoption of the measure. It was also hoped, that an institution of the kind, established in that region of country, might eventually send forth men, whose religious influence should be felt on other continents.* A petition was accordingly presented to the legislature of the State, in the early part of 1820, and a charter was granted, giving to the institution the title of Waterville college. Mr. Boardman and a particular associate in study, composed the first class. Such had been the proficiency which he had made in his studies, that, at an examination by the Faculty, he was found qualified to enter two years in advance. pp. 28, 29.

One great inducement with his father to place him in this institution, was the hope that its religious influence might be the means of the conversion of his son. Nor did his hope prove vain. Mr. Boardman there experienced the grace of God, and was in fact the

* The hope was not in vain. The voice of one of her first and ablest sons, has been heard in distant India, gladdening the dwellers amid the mountains of Tavoy; and that of another, Mr. C. Holton, one of her most meek and godly pupils, among the "sable sons of Africa."

first student of the college, who there found mercy. Well may Waterville feel honored in this "the first fruits unto Christ" among her literary sons.

From his own extended account of this turning point in his moral history, we are tempted to extract largely, but must limit ourselves to the following paragraphs.

"At this critical moment, Christians began to speak to me in encouraging terms. But the effect was only to increase my distress, as I now thought that I had deceived them. I resolved never to hope till I had reason to hope, and until I could even say, '*I know that my Redeemer liveth.*' I now felt the keenest distress; for I was, in my own estimation, a hypocrite, and a most heinous sinner. Christians continued to encourage me, but their encouragements did not comfort me. At length, a person, whose piety I could not doubt, related to me his Christian experience. I traced the progress of his exercises, and wondered at the apparent similarity between his experience and my own. Still, I expected him to speak of some more wonderful manifestations of divine things, of more deep convictions, and the like. And when he came to the time when he obtained hope, 'What,' thought I, 'is this a Christian experience? I have felt nearly all which he has expressed. There is one point in which we differ. He has *evidence* of pardon and acceptance with God; I have none. If, however, he has related a *Christian* experience, and my experience correspond with his, may I not hope?' A calmness succeeded, to which I had ever before been an entire stranger. I opened the Bible, and O, how precious was that holy book. It spoke the language of salvation. The Psalms were peculiarly precious. Secret prayer became a most delightful employment. Christians were endeared to me more than ever.

"Soon after this, I disclosed my feelings to a very dear Christian brother. I acknowledged to him, that I had sometimes *hoped*, but had not much *evidence*, that I was a child of God. After conversing, for some time, he said to me, 'You have evidence, if you are not too proud to receive it. You must be willing to be a very little Christian.' 'Dear Lord, was my silent ejaculation, let me be the least of all saints. I had rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness.'

"In the course of the conversation, my mind was filled with holy joy, and I returned home late in the evening, happier than though I had been elevated to an earthly throne." pp. 18, 19.

In a letter to his sister, Mrs. Blanchard, he thus speaks of his feelings immediately after his baptism, on first approaching the table of the Lord.

"In the afternoon, I sat down, unworthy as I was, at the table of the Lord. My soul was melted with the love of Christ. I never experienced such a season before. I cannot express to you the joy I felt on that occasion. It seemed to me, that I could never again forsake the Saviour. The love of Christ appeared truly incomprehensible. I wanted to tell *the world* what a dear Saviour I had found. The half of the enjoyment to be found in the service of God, had not been told me. My heart throbbed with joy, while my eyes were suffused with tears. Since that time, I have, in general, enjoyed a sweet composure of mind, till yesterday—Lord's day, P. M., when the discourse from the pulpit became so deeply interesting, that I almost fancied myself disembodied from the flesh, and desired to depart and to be with Christ." pp. 21, 22.

On page 23, we find the following excellent remarks of the Compiler on the operations of what Payson denominates "accursed self-seeking."

Much of the mortification, sometimes apparent in men otherwise deeply pious, results not so much from the thought of not having honored God, as from the fear that they have failed to set off self to advantage in the view of men. This morbid sensibility should work its own cure. It is destructive to peace of mind, a formidable barrier to usefulness, the offspring of Satan, and utterly abhorrent in the sight of God. It is as unbecoming to the creature, as it is odious to the Creator. None but a perfectly independent being can, without the imputation of weakness, seek his own glory. It is a base passion. Of this, we need no further evidence, than that which is furnished by the shame and backwardness which men universally feel in acknowledging themselves under its influence. Even the most unprincipled men would hide this weakness from the view of others. Its food is adulation, and its name is legion. The example of Him who sought not his own glory, but the glory of Him that sent him, should effectually extirpate this root of bitterness from the human breast. Happy is the man, who has gained such an ascendancy over this abomination of his heart, that he can, on all occasions, lose sight of self in the interest he feels for souls, and the honor he would bring to God." pp. 23, 24.

We commend to our readers, also, the remarks which follow in the Memoir, pp. 26, 27, on the expediency as well as duty of biographical faithfulness.

Mr. King observes of Mr. Boardman, subsequent to his conversion,

Usefulness now became his ruling passion, and as his studies were pursued with this object steadily in view, he applied himself with an assiduity which left little time for miscellaneous reading and correspondence. Yet, in the ardor of these pursuits, he did not neglect the cultivation of personal piety. Aware that his future usefulness depended mainly upon this, he eagerly embraced every favorable opportunity to accomplish so desirable an object. Though young, both in years and in Christian experience, he had become extensively acquainted with the desperate wickedness of his own heart, and felt deeply the need of close self-examination, watchfulness and prayer. How much his rapid growth in grace and in the knowledge of Christ is to be attributed, under God, to the circumstances in which he was placed, is not for us to determine. Those circumstances, however, were peculiarly favorable. He was the first that had experienced religion at Waterville. With the religious students, he had been, as we have seen, the subject of many prayers and tender expostulations. His hopeful conversion, therefore, sent a thrill of joy through every bosom. They hailed this new accession to their number and their strength, with ardent gratitude to God; and were ever ready to impart that instruction, which greater length of experience had enabled them to treasure up. The ministry, too, under which he at that time sat, was of the most able and instructive character: a ministry which, by the grace of God, was full of divine unction. The truths to which he was accustomed to listen, seemed to fall from his lips touched as with a coal from the altar of God, and were like apples of gold in pictures of silver. Under such circumstances, encompassed by such associates, and breathing such an atmosphere as every where encircled him, it might be expected that his improvements would be in proportion to his advantages. p. 29.

Ever after his conversion, he took a deep interest in the spiritual welfare of the people in Waterville. A friend, who was with him at college, says, 'He probably visited more among the inhabitants of the town, and labored for their spiritual good more assiduously, than any other student; and the Sabbath school immediately became to him, and continued to be, so long as he was in the place, a delightful sphere of Christian effort.' p. 32.

(To be continued.)

LITERARY NOTICES.

THE ANALOGY OF RELIGION, NATURAL AND REVEALED, TO THE CONSTITUTION AND COURSE OF NATURE: consisting of a Criticism of Butler's Treatise on the subject, with Additions. By DANIEL WILSON, D. D. bishop of Calcutta. Boston: James Loring. 1834. pp. 234. 12mo.

We confess that the labors of the excellent Bishop of Calcutta were needed, to bring us thoroughly into love with Bp. Butler's Analogy. He wrote in a cold age. One in which the influence of Christianity on the heart, was little heeded by its ablest defenders. Of this Bp. Wilson is happily aware. He states lucidly the general argument of his Author; divests him of much obscurity in style and manners; and well supplies at the close of this volume, what was partial or defective in Butler's doctrinal system. "It cannot and need not be concealed" he observes, "that the occasional hints which fell from him on the particular *grace* of the Christian religion, and its operation on the heart, are far from being explicit. His references to the precise nature of our justification before God, to the extent of the fall and ruin of man by sin—to the work of the Holy Spirit in regeneration and sanctification, and to the consolatory, cheering, vivifying effect of peace of conscience and communion with God, and hope of rest and joy in heaven, do not correspond with the largeness of the case." He therefore offers the needful reflections to explain what may be misapprehended, and carry forward what Butler, as to these lessons, often leaves unscripturally short. We can heartily recommend the work, as one that should always accompany, and may, in many cases, be a satisfactory substitute for the original treatise.

FORGIVENESS OF SIN: A practical Exposition of Psalm cxxx. By JOHN OWEN, D. D. Abridged by E. PORTER, D. D. president of the Theological Seminary, Andover. Boston: William Pierce. 1834. pp. 252. 12mo.

Owen can receive nothing, in point of character, from a modern panegyrist: but it would be at once happy for the church

and for the perpetuation of his well-earned fame, if several of his judicious admirers, would follow Dr. Porter's example, and give us a few of his best treatises in a compressed form. The gigantic Puritans always preferred to use a double-handed sword, and to strike with "a mighty mall" under the mere wielding of which many of our modern combatants in the sacred field would faint. Besides, which the enemy now deals but in small blows, compared to those which they had to return.

The respected Author of the present Abridgment well observes that Owen in particular, united genius and learning equal to those of any of his distinguished brethren, with a style more pleonastic than that of any of them. He gives us therefore Owen's entire sentiments on the several great themes of the Psalm, almost uniformly in the words of Owen, but with many omissions—a small book on a vitally great subject, no small desideratum in the day "of making many books." The treatise on *spiritual mindedness* which, as our readers will remember, Dr. Porter has also abridged, engages and directs the believer homeward—this is calculated to remove the difficulties, and disentangle from his final perplexities, the humble inquirer after precious faith. Taken together, they are a complete guide along the narrow way.

THE MOTHER'S FRIEND: or, Familiar Directions for forming the Mental and Moral Habits of Young Children. New York. Leavitt, Lord & Co. Boston: Crocker & Brewster. 1834. pp. 240. 18mo.

Though strictly anonymous, this is known as one of the Messrs. Abbott's valuable series of elementary works on Education, and contains the traces of that close observation, practical good sense, and genuine piety, which abound in their works. It is a reprint, it appears, of an English work, with considerable modifications and additions. The Mother's best friend, after all, in the task proposed, must be the Domestic Christian Priest—the father of her children—when both parents are pious; but in the usual absorption of his time and attention by the claims of business or public duties, she will find a truly valuable assistant, in the little volume before us.

MANLY PIETY IN ITS SPIRIT. By Rev. R. PHILIP, of Maberly Chapel, London. New York: J. Wiley. 1834. pp. 216. 18mo.

We are gratified to announce to our readers the publication of the second volume of this series of Mr. Philip's Guides. The following is the plan of this work. 1. On manly views of divine love. 2. On manly impartiality in repentance. 3. On manly avowals of immortal hopes. 4. On manly views and avowals of faith. 5. On manly devotedness to the divine glory. 6. On manly estimates of the evil of sin. 7. St. Paul's manly glorying in the cross.

This work well sustains the general reputation of the Experimental Guides, and we would warmly recommend its perusal to all those young persons who desire to form their characters after a manly and rational and truly Christian example. Its style is interesting, and the subjects as here treated must obtain attention. We hope soon to receive this author's promised third volume, on Manly Piety in its Realization.

THE TEACHER'S OFFICE: Inaugural Address of Rev. RUFUS BABCOCK, Jr. President of Waterville College, July 29. 1834.

The subject here selected by Dr. Babcock, was not more happily chosen than ably treated. There is not a more curious exhibition of human frailty than the remarkable accumulation of knowledge in some minds, with scarcely the shadow of a power to impart it. While all the canons of the President will not be adopted by every teacher, (we ourselves, for instance, cannot find in "the disgusting sensuality and debasing superstition of the ancient systems," an antidote for the evils which arise to the young mind, occasionally, from the unguarded study of the classic,) very fairly and boldly are the legitimate OBJECTS of the teachers in our public Institutions brought before them; namely, to secure mental discipline; store the mind with the greatest possible amount of useful knowledge; and give all our powers a right direction. We are happy to observe the degree of popular attention that has been excited to this address.

BACCALAUREATE ADDRESS, delivered Aug. 11, 1834, at the Third Annual Commencement of the University, of the State of Alabama. By ALVA WOODS, D. D. President of the University.

Dr. Woods fills an interesting and most important post, as all who know must

expect from him. We are much pleased with what he inculcates on his young auditors as to the choice of a profession, and the necessity of adhering to the choice once made;—with his observations on the serious, (may we not add the increasing?) responsibilities of our legal men—that class which in this country must ever yield a large proportion of our civil leaders and rulers. But, his peroration deserves "italic honors" throughout. The strict and indissoluble connection between moral means and ends—the impossibility of being "wise *without* knowledge, learned *without* application, rich *without* diligence, healthy *without* temperance, happy *without* virtue, saved *without* holiness," are pressed in his best manner.

PARAGRAPH BIBLE. The Holy Bible, containing the Old Testament and the New: translated out of the original tongues, &c. The text of the common translation is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin for reference. By JAMES NOURSE. Boston: Perkins, Marvin & Co.

This is a meritorious attempt to promote the spiritual improvement of the mere English reader of the Bible. There is nothing sacred, certainly nothing useful in any degree, except for the convenience of reference, in the ordinary; divisions of the sacred books; and this convenience appears to be secured by placing the number of the chapters and verses in the margin. Sometimes, however, in this edition—the *antique* figures, denoting the former, appear scarcely distinct enough from the common figures, denoting the verses. In the course of the work considerable typographical taste is displayed: the prose portions of Holy Writ, and the titles of the various books and subjects, stand forth distinctly; the poetic parallelisms are well marked, and the quotations in the New Testament from the Old very clearly and usefully distinguished.

EULOGY ON LAFAYETTE, delivered in Faneuil Hall, at the request of the Young Men of Boston, Sept. 6, 1834. By EDWARD EVERETT. Boston: Nathan Hale and Allen & Ticknor. 1834. pp. 104. 8vo.

This Eulogy is a master-piece. What Lafayette's religious principles were, we do not learn, but his exertions in behalf of the oppressed Protestants of France, demand our special gratitude as Christians.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

TAVOY.

MR. MASON'S JOURNAL.

From the journal which follows, it will be seen, that Tavoy is presenting a more inviting aspect to the eye of Christian enterprise, than heretofore; that the need of missionary labor is becoming every day more urgent, both among Burmans and Karens; that the little native church in the city, is glowing with the spirit of missions, and the villages and jungles begin to resound with the songs of redeeming love. Who will not pray for the life and health of our dear missionary, who, it will be seen, has just been raised from the borders of the grave.

Tavoy, Jan. 11, 1834.

I was brought in from the jungle sick three weeks ago, and am but just able to do any thing, but immediately after the Sabbath intend starting again; which must be my apology for this hasty communication. As usual my journal may be classed.

English Department.

Sickness, with absence in the jungle, has prevented me from doing much of any thing in the European department during the last three months. A pleasing circumstance has, however, occurred in the formation of a Missionary Society in the congregation. This society embraces natives, as well as Europeans; and at the last meeting, it was resolved to support *two native preachers*

the ensuing year, commencing with December, 1833. The payment of Moug Shwa-h'moung and Moug Shatoo will, therefore, be no longer charged to the Board.

Burman Department.

In October, I made two short excursions up the river among the Tavoy villages. Several persons gave encouragement as inquirers, and one man who was anxious to be baptized, has since been to the city to request the ordinance. From a more distant village in the northwest, I was visited by a man in quest of more Christian books, who said, that in consequence of reading the books, I left with them last year, himself and four other of the villagers had wholly abandoned the worship of idols. I had a call, too, from the city of Ya, for books, by a man who seemed convinced of the folly of idolatry.

Early in November, I visited some villages in the east, and the following extracts from my journal at this time, afford a fair specimen of the conversations which are had on such excursions, and with which it were easy to fill a volume.

The two Travellers.

Nov. 4. Khat village. The delays occasioned by the difficulties met in crossing the streams, which are yet deep and rapid, brought night upon us at this small village of two or three houses.

Provisionally we fell in with two travellers, who stopped at the next house and came over here to worship. One proves to be the head

man of a neighboring village, and he observed, after worship closed, "Well now for the first time I have obtained light. I have been all my life worshipping according to the religion of my ancestors, but I never knew any thing about it. From the comparison of the religion of the Eternal God, with Gaudama's, I see our religious books are worth about as much as a book we had in our village, which said that under a certain great rock, an immense treasure of gold and silver was buried, but when with most laborious efforts, the people succeeded in removing the rock, they found nothing."

The other traveller is a man who lives in a village near the city, and is considered by the native Christians as a decided inquirer. He has heard the truth repeatedly before, and appears to cordially acquiesce in it, but, like many others, cannot yet despise the shame of the cross. The reproach and persecution to which an open renunciation of idolatry, and profession of Christianity subjects them, are too much for the little grace they possess.

Custom stronger than Conviction.

Nov. 5. *Nyu-hya village.* We had a prayer meeting before sunrise, as usual, and before we started, the man who lives in the house where we staid, remarked that he cordially acquiesced in all he had heard, and observed that it was a frightful thing to think of going to hell, from which the religion of Gaudama offered no deliverance.

Reaching this village, we found an old priest, overseeing some men hewing logs for a new Kyoung. We spent an half hour with him, but without any thing occurring more remarkable than his denying, point blank, one of the plainest historical facts connected with his religion; namely, that Gaudama was a black Hindoo.

Returning through another part of the village in the afternoon, we sat down to rest, and finding a few persons near, I asked a man if he had read the Christian books; to

which he replied in the affirmative. "Do you believe them?" "No," he promptly replied. "Why, what do the books say, which ought not to be believed?" "They say the earth is round as an orange, and turns round. I do not believe that." I soon backed out of Geography and Astronomy, telling him that on these subjects we might err and be saved, but not so on religion. Reading and conversing with this man in the presence of others, occupied more than an hour and although he lost his confidential negative before we had done with him, yet, he expressed at last, what I doubt not are the feelings of multitudes. "The impression made on my mind, when I consider your religion, is like a man born and educated in Tavoy, going to a distant city, as Ava or Rangoon. He looks around him, and admires the splendid things he sees there, but after all Tavoy is his home."

Want of Laborers.

At the dates given above, the prospects among the Tavoyers were never so encouraging. I have not since, however, been able to give any attention to the Burman department, nor do I expect to be able during the whole of the dry season. The garden of course withers without cultivation. I now dispense, however, with MOUNG SHWA-H'MOUNG'S assistance in the jungle, and keep him constantly in the city, where he occupies the zayat daily.

Karen Department.

On the tenth of November, I was visited by a leading man among the Karens, on the southern boundary of the Province, urgently requesting me to make them a visit this season. He expressed his own conviction of the truth of Christianity, and his belief, that many of the Karens would become Christians, could they have a teacher among them. I did not feel at liberty, to neglect such a call of Providence, and of course promised to come and see them in a few months. On the eleventh of November, I started to visit the village of Young-byonk-gala, where we had

several candidates for baptism last year.

The following extracts, are from my journal on the journey.

Unreasonable attachment to Idolatry.

Nov. 14. *Ya-nee village.* Through ignorance, we passed up the creek much further than we ought, and had to return again to seek our road. About noon, we left the boat and started on by land, but here again we missed the path, and had to return once more. It was after dark some time before we could reach this village, which consists of three Karen houses; but all except a part of one family are away in the paddy (rice) fields, or rather on the paddy hills, reaping. It was with some reluctance, the woman admitted us. In the course of the evening, the following conversation took place.

Missionary. "What is that for?" (pointing to a place to set offering on.)

Woman. "To make offerings to God."

M. "To what god?"

W. "To Gaudama."

M. "Why, Gaudama is not the god of the Karens, is he?"

W. "He is my god, and I do not worship him alone; every body worships him."

M. "Oh no; very few persons, compared with all mankind, are worshippers of Gaudama?"

W. "Well, (interrupting me petulantly) if nobody else worships him, I will."

M. "Why, what advantage do you expect to derive from worshipping him?"

W. "I dont know."

M. "If there were any advantage to be derived from worshipping him, you would be likely to know it. Are you a sinner?"

W. "Yes, I suppose so."

M. "Well, will the worship of Gaudama deliver you from the punishment due to your sins?"

W. "I do not know. I do not understand religion. I am a woman. If my husband were here, he would know." Here she ended the conversation, by getting up and going into the other room.

I have preserved it as a specimen of the unreasonable people, with whom I am often brought in contact. Hundreds and thousands among us are mad on their preposterous doctrine, with no better grounds for their faith than this woman.

A delightful change.

Nov. 15. *Young-byonk-gala.* On our arrival here this morning, we found the scene changed. A number of people desirous to hear the gospel, a comfortable zayat built for my reception, and the villagers gathering around me, with presents of rice, fowls, eggs, pappas, plantains, sweet potatoes, and sugar cane: told me I was among friends. After a short interval, I concluded to have regular worship and addressed the people from 2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." I found two men at worship who have abandoned drinking, and Nat worship, since I was here last. After worship again in the evening, a woman came forward, that lives in a neighboring village, renouncing Nat worship, and requesting to be baptized.

Four Baptisms.

I spent three as interesting days with these people as I ever spent in my life. We had regular preaching twice every day, and every day developed something new and interesting. On the Sabbath, I baptized four individuals, all of whom have been kept on trial for about a year; and it is the more important that the first baptisms, as these are in this part of the country, should be of tried individuals.

Their examination was highly satisfactory. After administering medicine to both soul and body, to the best of my ability, I left this interesting neighborhood on Monday morning, with twelve new names of persons, who have renounced Nat worship, abandoned drinking, and expressed their determination to seek the Lord. I was much interested on

Sabbath evening, by an elderly woman pushing herself forward after worship to say, "Henceforward I am resolved to abandon my evil ways, and trust for salvation in the Lord Jesus Christ." Last year when I was here, she was distinguished for her opposition to the gospel, and never once came to worship. She has only partially attended this time, but the services of that Sabbath appeared to overcome her. Glory to God.

"I'll praise him while I have my breath,
And when my voice is lost in death,

Praise shall employ my noble powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

Fresh Encouragement.

Nov. 18. *Young-byonk*. I started this morning with three of the persons I baptized yesterday, and Mounng Sekkee, all of whom have accompanied me to the house, in which I am now seated, and which is inhabited by the Karen I met with, when up this creek about a year and a half ago.

There are six adults in the house, and since that time, they have neither drank spirit nor worshipped Nats. They are all of the same mind, but with different degrees of zeal. They have made some attempts to keep the Sabbath, but lost the day, and the Tavoyers told them wrong. Our visit has, however, awakened them up, and they have requested Mounng Sekkee, whom I am about to employ as a native assistant, a part of his time, to come and spend the Sabbath with them occasionally.

Nov. 19. After an early breakfast, and prayer with the people, we started this morning on our return home. At parting, they expressed their determination to remember the grace of God, whether they are eating or drinking, at home or abroad, laboring or doing nothing. We had a contrast to these people in a brother to one of them, that lives in another house near. "Prosperity is the destruction of fools." He is the head of all the Karens in this district, and courts the favor of the

Tavoyers by his opposition to the truth. He complained that he could not see God to worship him. Mounng Shatoo replied, "You have never seen the king, yet you pay taxes to him, and obey his laws. So you ought to pay the tribute required of you, by the King of kings, and obey his laws—that Being to whom you are indebted for every thing you possess."

Value of Medical Knowledge.

Last evening, a woman in the company was seized with a violent attack of sickness, but the prompt prescription of a powerful dose of medicine, completely succeeded in averting it, and after I had got into the boat this morning to return, she came running down the bank, begging for more of the same medicine, that she might have some of it by her in the event of another attack. Such instances are of common occurrence, though not often noted in my journal; so I hope the Board will not think the money thrown away, which is expended for medicine. Moreover, I use considerable medicine, which is generously furnished me by the surgeon of the station, and which costs the Board nothing.

When I am in the jungle, the Karens as much expect me to attend to their sick, as they do, that I should conduct religious worship.

Five Baptisms.

In the latter part of November, I went into the eastern jungle to Mata-myu. While here, on Sabbath, December 8, I baptized five persons; four of whom came over from *Siam* last season, and have given good evidence, for some time, of having been born of God.

Affecting Scene.

Since I was here last year, the Christians have built a large zayat, for a place of worship; on the spot I laid out for it, and here they assemble every evening. Our assemblies on the Sabbath, were attended by about two hundred persons; and as the songs of praise went forth from

more than a hundred melodious voices, tears of joy rolled down my cheeks. And who would not weep, to hear, probably, the same tunes to which David so often tuned his harp and sung his psalms; to join in songs of Christian praise, with the lost children of Abraham, just discovered in the latter days, seeking the Lord their God, and David their king, with clean hearts, and a pure offering?

“Blow ye the trumpet—blow;
The gladly solemn sound;
Let all the nations know,
To earth’s remotest bound,
The year of Jubilee is come!”—

Should you happen to think me mad, I must refer you to a letter on the subject of the Karens being the lost tribes of Israel, addressed to a member of the Board, Prof. Ripley, which will show that “there is method in my madness.”*

Sickness and Recovery.

On the nineteenth of December, I went out to the Christian villages on this side of the mountains, intending to spend the Sabbath with them, and have the communion; but on the evening of the twentieth, I was violently seized with sickness resembling, as the physician said, the cholera, which however, it was not. By morning I was so reduced, as to be perfectly helpless; and almost unconscious of every thing passing around me. But Mrs. Boardman, who was provisionally in company, had me brought into town on a litter, part of the distance, and a part of the way by water, through whom my life has been saved. Medical aid and nursing, with the blessing of God, has in a great measure restored me again to health, and in a couple of days more, I hope to be on my way to the south, “for unto me, who am least of all saints, is this grace given, that I should preach among both Jews and Gentiles the unsearchable riches of Christ.”

Review of the year 1833.

In reviewing this year, there have been baptized at the station twenty-

*See the article in the last No. of this Magazine, on the Traditions of the Karens.

four individuals, of whom three are Europeans, one a Burman, one a Tavoyer, and nineteen Karens, which added to one hundred and seventy-six at the close of 1832, makes two hundred; but of these, five have removed, and one is dead, leaving one hundred and ninety-four connected with the church. Of this number, two are Burmans, two Tavoyers, two Indo Chinese, one a European, and one hundred and eighty-seven Karens. The regular native assistants, are Moungh Shwah'moung in the Burman, and Moungh Shatoo in Karen. Add to these, I occasionally employ, in Karen, Moungh Kya, Moungh Sekkee, and Moungh Shwa-boo; and shall probably obtain the service of one or two hereafter permanently.

In haste, yours, &c.

FRANCIS MASON.

RANGOON.

MR. BENNET'S JOURNAL.

Our accounts from this station, published last month, were of a most encouraging character, especially in relation to the movement among the Karens, in favor of the gospel. The present journal gives further particulars. The bigoted Boodhists, it seems, becoming alarmed, have instigated the Government to lay its arm upon the mission. Christians of America! read, and pray for your persecuted brethren in Burmah, that no man's heart may fail him for fear. God can now, as heretofore, cause this adverse event to “turn out rather for the furtherance of the gospel.”

(Continued from page 396.)

Visit to the Woongee.

Oct. 2. In company with bro. Cutter, called on the Woongee. I took with me a small number of our tracts, bound up, with three maps pasted to the covers. Bro. Cutter carried the Digest, by bro. Boardman, handsomely bound. When we arrived, we found him seated on his cushion, surrounded by many of the officers of the place, and their attendants; so that the audience room was pretty well filled. We took our seats on a mat, at some distance from him. He soon per-

ceived the present I had in my hand, and asked me what I had brought. I informed him, and passed the book up through several hands. When he had opened it, he discovered the maps, and called me up to him, got down off his cushion, and familiarly began to ask for explanations, &c., which I answered him as well as I was able. He looked the maps over, then opened and read a part of several of the tracts; and, pronouncing it all good, he closed it, and called for bro. Cutter's book. This being enclosed in a wrapper of marble paper, after he had taken the paper off, he expressed much pleasure at the beauty of the paper, &c. He then examined the book, and manifested much gratification at the gilding, &c. He opened it, read the first, and part of the second prayer; then looked it through, and said it was good. He inquired how many Talings had entered our new religion in Maulmein; but he did not ask if any had believed in Rungoon. He then inquired how it happened, if God was so merciful as our books represented him to be, that there was so much misery in the world—some born handsome, and some ugly, &c.; and received for answer, that when the world was free from sin, it was also free from misery, &c.; and that the latter came in consequence of the former, that death, sickness, and pain, were the result of sin, &c. He then repeated the subjects of many of our tracts, of the destruction of the world by the flood, when Noah was saved, because he was a good man, &c. He asked several other questions, and showed that he was pretty well acquainted with the *theory* of the Christian system, at least, for one who has all his life-time been bowing down to senseless idols.

Karen Inquirers.

Oct. 10. A Karen from Manbee, called, who said he had been in town three days, and had not before found our house. He said he would call again, and staid but a short time.

11. The Karen mentioned yesterday, called with one of his neigh-

bors; both of whom appeared extremely well. The one who has not been here before, says that he has several of our tracts, which were given him by Ko Thah-byoo, which he reads, and then bows and prays to the eternal God. He asked anxiously, what more he should do to enter heaven?

13. Lord's day. Fifteen present at worship. Attempted to talk from John iii. 5. After worship, Moug Thah, (a Sankai) mentioned Aug. 26th, came forward, and formally asked for baptism. He bore a good examination, and I really believe he is one of the chosen of God; but, as he is the first who has come out, we thought best for him to wait a short time, and we would become more acquainted. We have the best reason to hope the good work of the Spirit is operating among the Karens of Burmah, and our prayers are "O Lord, smile upon the poor ignorant and oppressed Karens of Burmah." This is the first Karen about Rangoon, who has asked for baptism. O that he may be only one of 10,000, and the commencement of a new era in this idolatrous empire.

24. As Ko Thah-byoo has been kept at home by the illness of his wife, the Karens are calling on him.

25. A large party of Karens from Dalla, called to-day. Ko Thah-byoo's house is thronged from morn to night, and our verandah below, by people who have come to the festival.

26. Received a note from Ko Hmong, who once called on us. (See July 25.) He was formerly an officer at Ava. He says he has read our books, and considers, and believes; and wishes to place one of his boys under our instruction. He says in his note, he is unwell, or he would have called personally.

Inquiry increasing.

27. Lord's day. Preached from Matt. v. 3. Ko Thah-byoo complains that the Karens throng his house, so that it is breaking down. Crowds have all day long been coming and going, and he has been busy preaching from morn till night. They are here from various parts of the coun-

try, and many he has not seen before. They are very urgent from Bassein and Dalla, on the southwest of us, and from Manbee and vicinity on the north, that Ko Thah-byoo, or some Karen teacher should come among them, and teach them to read, and preach to them the gospel. They offer, of their own accord, to build zayats and school-houses, &c. &c. O, for laborers to enter this whitened field, and gather the golden grain!

28. Our house has been thronged, to-day, by Karens from various places around Rangoon, who listened most attentively to the gospel. The Karens here, generally, understand Burmese pretty well, so that an interpreter is not needed. Poor people! how my heart has been affected for you to-day, when, hearing the honest, simple truth, confessed that you were ignorant, and wished instruction. How unlike the proud, pharisaic Burmese, who feel proud that they are not like other men, especially the poor Karen!

29. This evening, went out with tracts to the burning ground, where every thing is very showy and splendid, preparatory to the burning of the priest's body. Gave away 1000 tracts.

Karen candidates for baptism.

Nov. 3. Lord's day. Twenty-two present at worship. Preached from Matt. v. last verse. After worship, three Karens came forward, and asked for baptism. Two of them passed most admirable examinations, and perhaps the third would, could he have conversed as well in Burmese. The native brethren seemed surprised at the readiness of their answers, and the correct notions they seemed to possess of gospel truth. They evidently appeared to have been taught by the Spirit. These men say, that from the first of their hearing of Jesus, from Ko Thah-byoo six months since, they have believed, and prayed daily to the eternal God. They keep the Lord's day, and meet together to read the tracts, and instruct each other. One of them says, that not long since, he was tempted, by a neighbor and his wife, to join them in the worship or feed-

ing of the Nats, but he refused, saying, "he meant to worship Jesus Christ to the end of his life." The neighbor then asked, if Jesus could save him from the power of the Nats, &c. He said he *did not know*, but he had been *told so*, and he *believed it*. He *knew* the Nats could not save him from sickness nor death, though he should feed them ever so much; and he meant to go to Rangoon, as soon as he could, and find out more of Jesus Christ. When told that this neighbor of his was made use of by Satan, to tempt him to sin, he said he did not know, but it seemed very much like it. As the Sankai, mentioned Oct. 13, could not come to-day, having a lame foot, and as we wish to be more thoroughly acquainted with these men, they were advised to wait until the next Lord's day, or some other opportunity, when the church would again examine them; and, if received, they would be baptized. The number of attendants, at our evening worship has been more, for some time past, than formerly, which is encouraging. During the last month, more than 6000 tracts have been disposed of; and, one day, as many as 300 were called for at the house.

An old Rangoon disciple.

Nov. 4. To-day, the young men called below, who say that, in their neighborhood, two days distant from this, one of the old Rangoon disciples, Moug H'ren, preaches the Christian religion to his neighbors, and exhorts them to believe in the Lord Jesus Christ. We have never seen this man, and we sent him word we should be glad to have him come and see us.

Nov. 7, 1833. The geography man, from Henthadaw, mentioned Oct. 4, called again to-day, to know a little more of astronomy. He seems little to feel that though he should understand all which pertains to the visible heavens, yet if he does not love the Lord Jesus Christ, his woe is certain.

Four Karens baptized.

9. More than twenty Karens came, to-day, from Manbee, and,

among them, are those who asked for baptism last Sabbath. We had 12 of them at evening worship, and it would have been exceedingly gratifying, could our friends in America have heard the examination they underwent after worship. When we consider that it is only a few months since they first heard of the gospel, and know they have not been taught by human aid, we are forced to believe they have been taught from above. Four of this number have come for the express purpose of being baptized on the morrow.

10. Lord's day. Thirty-two present at worship; after which the four Karens were examined and received. Soon after this, they repaired to a tank, near the city, and were baptized. This afternoon, the celebration of the Lord's Supper was observed;—twenty-two communicants present. After evening worship, had much interesting conversation with the Karens. Many of them, beside those baptized, appear to believe with all their hearts. They have entirely thrown away their old superstition of Nat-worship,—they broke short off with strong drink, (a Karen besetting sin,) and, since they have heard the Gospel, they have kept the Sabbath day.

Ko Long.

11. To-day, the Karens left for their homes, rejoicing in the truth which has so recently reached their ears. To-day, a man from Pahgan city, Ko Long, called to see me. He has been listening to Moug En, below, for several days. He says he has been more than seven years in search of the truth,—that he has endeavored to keep the law of Gaudama, &c., but became satisfied it was all delusion. He declares he had never heard of Jesus, of us, or our books, before he came here, and yet he says he was convinced, some years ago, that there must be an eternal God, and that he must be the Creator of the world, and all things we see. It will readily be perceived that his mind was prepared to receive the truth as taught

by the Holy Scriptures. This evening, Ko Thah-byoo, and Kat Shay, one of the Karens just baptized, proposed that some one of the teachers should go into their village, and preach Christ to the people. This is just what is anxiously desired, but I cannot leave Rangoon. Of course, we must depend on Maulmein, where there are a cluster of American teachers.

14. The Pahgan inquirer, Ko Long, has been here most of the day, desiring to know more of the truth. I gave him a New Testament, which I pray he may be enabled to peruse with profit. The man from Ava, (mentioned April 30,) has come down again, and called to-day. He says he gave to one of the King's brothers, a book he obtained here, who said he had one much like it, which he had had for two years, which he had read, and liked; and wished this man to procure him a Testament, when he came down to Rangoon. I shall, with much pleasure, furnish him with not only a Testament, but our other books. He enjoined on this man, however, strict secrecy, and that he must not let any one know he had our books. Several of the followers of this man wished books, which I gave them. This man, and several of his followers seem very favorable to the truth, but the fear of persecution prevents them from openly avowing it.

Prospects of Ava and Rangoon.

16. Received the gratifying intelligence that bro. Kincaid had baptized two persons in Ava, in the Irrawaddy, and in open day. If these things are permitted at Ava, and no notice should be taken of it, we are tolerated, and the present fears of the people must die away.

From what I have seen and heard, I am fully prepared to believe there will be far more persecution here, if there is any at all, than at Ava.

17. Lord's day. Twenty-four at worship. Preached from Matt. vi. 14, 15. O for more wisdom myself, for my own practice, and to enable me to teach the poor heathen around

me. The Pahgan inquirer again called to-day. He says he shall return after he goes home, and has informed, his aged mother and his wife, of the truth, and be baptized. If he should return, and appear as he now does, I think he ought to receive it.

A converted Leper.

28. Heard a very interesting account of a leper to-day. He has some of our tracts, which he reads to those who are near him, and says he believes the truths they contain. He is, however, much reviled, by those, who, like him, are not only leprous in body, but more diseased by sin. Like a Lazarus of old, he is looking forward to the time, when he will be cleansed, not only from the leprosy of the body, but be received a child of light on high.

Omens of Danger.

Dec. 1. In my walk this evening, met a man of a small office in town, who wished tracts: he said he believed the religion of Jesus was true, that he did not worship at the pagodas, &c.—that it was not only useless, but worse than useless. As we met on a public road, and many were passing, he seemed afraid to be known, and as a lad stopped in order to hear our conversation—we parted. I gave him one of our tracts. He wished more, but as I had no other with me, I requested him to come to the house, and I would supply him; but he said he feared to come! This with several other appearances we have lately seen, seem to indicate that there is only a pretext wanted to make trouble. We try to pray for wisdom and prudence, to direct us in every time of need, and do not forget that we are in the midst of wolves, who would rejoice to devour us.

2. To-day the Karen preachers Tannah and Pandah arrived from Maulmein. We hope and pray they may be blessed in itinerating among their countrymen.

4. This morning the Karens left us for Manbee; but as they met Ko Thah-byoo on his way home, and several Karens with him, they all

returned together. Ko Thah-byoo has a school of 12 or 15 Karens in Manbee.

5. To-day Moug En left us, for a visit to his family in Maulmein. Soon after he left, a government officer called in the veranda below, and after reviling the Christian religion, endeavored to frighten the Karens and others, who were sitting there, by threatening them, &c. Thus we have occasionally a chance of seeing the teeth of the adversary, and we very well know they would be used, if not restrained by Omnipotence.

7. We have for several days had several Karens at our house, who are anxious that some one should go out and preach to them in their own villages. O that the time had come when some one would thus labor for their salvation.

18. After worship to-day, another Karen was examined, received, and baptized. Three men from Toungnoo called this morning, who said our tracts were much read in their quarter. In the afternoon they called again, with several others, to whom I endeavored plainly to make known the truth. They listened with attention, and did not dispute, though there was so much of Burmese volatility in their appearance and conversation. I could not think the truth had made much impression.

11. This morning seven men called from Ava, requesting tracts. They said they had called on bro. Kincaid, but he did not give tracts only to the officers of Government. They appeared disposed to read, and discovered some little desire to know what our books contained.

A Storm of Persecution.

Mah Zee and her sister, who came here on a visit to their friends, a few days since, have been driven from their boarding place; or, in other words, the poor widow with whom they eat, who is not a disciple, was threatened for feeding the heretics, and dares not have them there any longer. I learn, this evening, that Ko Thah-a was called to-day by the south Raywoon; and as he was not

at home, the men sent for him took his niece, and confined her in the stocks. But as two of the disciples promised to deliver the Pastor on the morrow, she was liberated. They could not find out what offence the Pastor was guilty of, only that he was a teacher of the foreign religion. What will come out of this, we cannot tell; our trust is in the Lord, who we know can bring good out of seeming evil.

12. The men according to promise, accompanied Ko Thah-a to-day to the Raywoon's where he was accused of being a teacher of the foreign religion, and had one or two disciples, which he denied—of baptizing Karens, to which he replied, he was not the Karen teacher—with many other accusations, some true and some false. One of the members of the church, who was present, came and informed me of the above. We are in very straitened circumstances, and need much wisdom and prudence to direct us. We know not as yet, from what quarter this blow comes, and of course have no other way to act just yet, than to be patient, and trust in Him who rules all things. I would apply to the Woongyee's, but I learn from several sources, some of them entitled to credit, that it is in pursuance of his order; if so, it would only make matters worse.

13. We learn nothing new to-day, only, that a young man, who is one of the Woongyee's guards, sends us word, that it would not be well for the disciples to come to our house at present, as persons are appointed to seize all such, and take them to the Yong-dau, (King's Court.) I am very much perplexed, as we have now no disciple with us from Maulmein, who, being a British subject, could go out and see what is going on.

14. To-day two women from Manbee came, who have been here before, who have asked for baptism, and who hoped to be heard by the church to-morrow, but on hearing of the imprisonment of Ko Thah-a, they design returning in the morning.

They are much disappointed, but not disheartened.

15. Lord's day. Early this morning, four more Karens from Manbee came in, some desiring baptism; but as they had heard of Ko Thah-a's seizure, and of the order to seize all who came here, they did not stay but a few moments. One of them who has been baptized said, "All this affair is only for a little time; it cannot prosper; for, though for the present they may appear to suppress the new religion, yet, ere long, it will burst forth like fire smothered under straw."

(To be continued.)

MAULMEIN.

LETTER FROM MRS. HANCOCK
TO DEA. FARWELL.

The following letter gives a full and interesting account of the Burman school at Maulmein.

Maulmein, Jan. 1, 1834.

I received your truly welcome letter of June 29th, on the 26th of Dec. Surely it was *refreshing*, to receive letters again from our beloved friends at home. We receive letters, and are for a *short* time satisfied, but *soon thirst* again for more.

A bundle of Testaments from you to Harriet have arrived. The Sabbath school books you mention in your letter, we can make use of, although we are not engaged in the English Sabbath school. The books are very much needed, and the European children will be very glad of them, as an addition to their library.

We have been confined entirely to the Burmans, except a short time Mr. H. attended to a class in the English Sabbath school. I have, in some way, been doing something with Burman children, since a fortnight after our arrival; at first by teaching them to sew, Harriet one day, and I the next, alternately, 2 hours a day, (making motions, for I could not speak a word;) afterwards sister Harriet and myself, authorized by the brethren, built a school-house and engaged Moug Doot as teacher;

called together as many scholars as we could, and commenced a school, that they might be taught to read, if no more, knowing that if they should be able to read the Scriptures, they would be furnished with a powerful means, whereby their souls might be saved. The Lord smiled on our attempts, and we succeeded in getting a school of 25 scholars, women 7, and boys 7, and girls 11. Though some have left for various reasons, (some women having learned to read, &c.) the number of scholars has been gradually increasing.

During the month of July, two of the larger girls, as we trust, became savingly acquainted with the truth as it is in Jesus—Me Sah, and Me Pah. The latter was baptized on the 11th of August, and Me Sah on the 8th of September. On the 1st of September, several of the Karens from Miss Cummings' school at Chummerah, came for the purpose of learning Burman. These increased our number of scholars to upwards of 50, when it was judged expedient to employ another teacher, and have a boy's department separate from the girls; accordingly Ko Sah was employed, and commenced his labor on the 1st of October. At the time of the entering of the Karens, sister Cutter, with a view of going to Ava, gave up her part of the charge, and sister Brown entered with me, and continued about a fortnight, when it was expected that brother Brown would go to Rangoon, and she gave up the school into my hands. After this, it was concluded that they would not go; but sister Brown, judging it better that she should devote her time exclusively to the study of the Burman language, did not resume her charge. Since that time, the care of the school has devolved entirely on me.

On the 24th of December, the Karens returned to Chummerah, to continue the study of the Burman, under the instruction of Miss Cummings' Burman teacher. This left me with 39 scholars, two women, twenty-two boys, and fifteen girls;

seventeen of which are boarded at the expense of the Mission; the others by their parents. The Karens were boarded at the expense of the Mission. I will give you enclosed a list of their names. They are taught reading and writing principally. About 18 can read in plain reading, though some rather slowly; 5 more are nearly through the spelling-book. Those who can read, commit a portion of the catechism, or, having committed that perfectly to memory, take a portion of the tract—"View of the Christian Religion," both of which are as good, and precisely the same as the Bible, and easier for them, at present, to commit to memory. These lessons are recited on Lord's days. Sister Brown on Lord's days takes the girls, and I the boys, and give them what religious instruction we can in their language. We hope, ere long, to be able to do more; but we now look on what we do, as comparatively nothing, though we hope the effects may be like the fruit of "seed sown in" great "weakness," but "raised by the power" of God. May it ever be said of us, that we "do what we can."

In our school, a small sized globe would be very acceptable, and is very much needed. Will the Board be willing to furnish one? If so, will they send it by the first opportunity? I spend an hour of every day, in teaching the girls sewing; and examine them every Saturday in their lessons, reading and reciting, besides going in and looking at what they are about occasionally. I at all times call the school together, morning and noon. The children are all very dear to me, and express as much affectionate feeling as children at home.

I must close, after saying that we are in good health, and happy. I have made out a much longer letter than I expected, when I began, but thought an account of the school would be interesting to you. Much love to yourself and dear Mrs. Farwell.

ABIGAIL HANCOCK.

ORDINATIONS AND INSTALLATIONS.

Mr. JAMES W. POLAND, ord. evangelist in the Baptist church, Homer, Licking Co., (Ohio,) May 3, 1834.

Mr. WILLIAM CROSS, ord. evangelist in the Baptist church, Gardiner, (Me.,) July 4, 1834.

Mr. N. E. LOVELL, ord. pastor of the Baptist church and Society, Princeton, (Mass.,) July 10, 1834.

Mr. OREB MONTAGUE, ord. pastor of the Baptist church, Fabius, (N. Y.,) May, 14, 1834.

Mr. PHILANDER TAYLOR, ord. pastor of the Baptist church, Oswego, (N. Y.,) June 26, 1834.

Mr. SMITH BIXLEY, ord. pastor of the Baptist church, Wyalusing, Bradford Co., (Pa.,) Feb. 19, 1834.

Rev. E. N. HARRIS, inst. pastor of the Baptist church, Calais, (Me.,) July 4, 1834.

Account of Moneys received by the Treasurer of the General Convention, of the Baptist Denomination in the United States, for Foreign Missions, from Sept. 15, to Oct. 15, 1834.

From J. Osborn, Jr., Treasurer East Jersey Missionary Society, N. J.	100,
Ladies of the Baptist churches in Boston, towards the purchase of a printing press, by the hand of Miss E. L. Haven,	313,
Baptist church, South Reading, for Burman Mission,	41,50
Baptist Female Miss. and Ed. Soc. South Reading,	20,46
by Dea. D. Smith,	61,96
Received at the Boston Baptist Association, as follows,—viz:	
Bap. ch. West Dedham, to sup. a native preach. in Burmah,	30,
Medfield Primary Society,	18,12
Mrs. Collins of Marlboro', a mem. of 2d Bap. ch. Boston, 4,	
Also, a string of gold beads which sold for	4,50—8,50
Newton Baptist Female For. Miss. Society,	26,23
Littleton Baptist church and society,	10,27—93,12
Mr. Hiram Lamb of Brookfield, Mass., for printing and distributing the Bible in Burmah,	20,
A. Thomas, Esq., Treas. Virginia Baptist Missionary Society,	115,
A friend,	5,
Mrs. Nancy Dimock of Limington, Me.	2,
Miss Maria Dimock, do. by Mr. H. Dimock, Jr.	1,—3,
Two female friends in Boston, towards the purchase of a printing press, by Miss L. Ball,	2,
Rev. Joseph Fogg, Treas. of Kennebec Missionary Society, for Burman Mission,	150,
Donation from Fredericksburg, Va., with the following note:	
“Rev. and esteemed Friend—My daughter in connection with some young friends residing with me, have remitted to your care the avails of their exertions and industry, which they wish appropriated to the Burman mission under the care of Mrs. Wade. The extreme interest she made me feel for the cause she advocated, will, I believe, only cease with my existence—and although a member of a different church, names and sectaries, appeared to evaporate before the grand object of the conversion of the world, and that we were all one in Christ Jesus.	15,
Three dollars are also enclosed from another young lady in Mrs. Little's school, Fredericksburg, Va., the avails of her own industry, for the Burman mission; forwarded to the Rev. Mr. Malcom because we did not know who is the Treasurer of the Baptist Board of Foreign Missions.	3,

HELEN GRINNAN.

✂—In the August No. of the magazine, the Oliver Street church, New York, has credit for \$1000. It should have been stated that \$10 of that sum, was contributed by a few young ladies in that church, to educate an Indian girl named Sally W. Cone.

It appears in the 20th Annual Report of the Board of the Baptist General Convention, that there are several drafts of I. McCoy charged in the Indian Stations' account. The Treasurer wishes to have it understood, that the said drafts were not for the benefit of Mr. McCoy, but for others, as all the services that he now renders to the Board, are gratuitous.

H. LINCOLN, *Treasurer.*





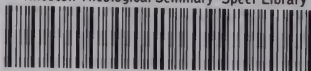
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